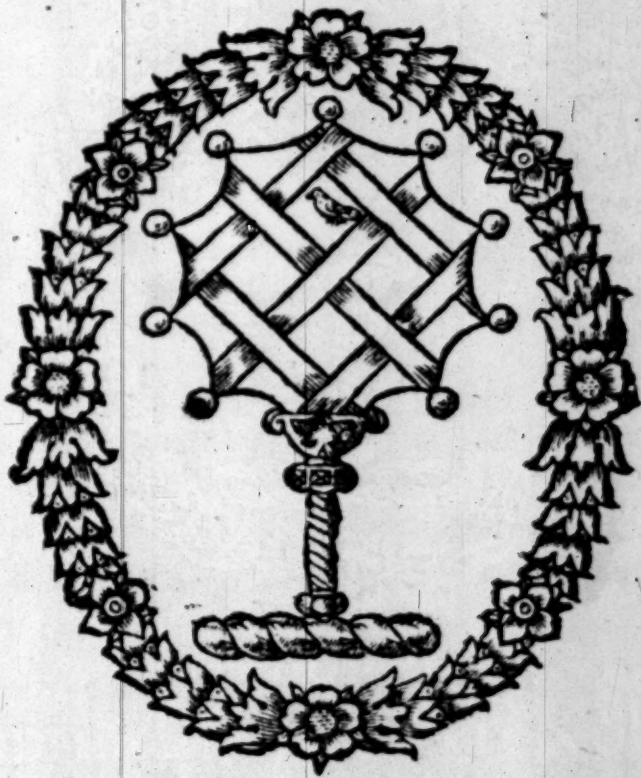


THE
ENGLISH APE, THE
Italian imitation, the Foote-
steppes of Fraunce.

Wherein is explaned, the wilfull
blindnesse of subtile mischief, the striving for
Starres, the catching of Moonshine: and the
secrete sound of many hollow hearts.

by W. R. W. Rowley.

Nulla pietas prauis.



AT LONDON,
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borne Conduit at the signe of the Rose and
Crowne. 1588.

TO THE RIGHT HO-
norable, & my singular good Lord

Syr CHRISTOPHER HATTON Knight, Lord
Chauncelloz of England, Knyght of the most
noble order of the Garter, and one of her
Maiesties most Honorable
prinie Counsell.



Lphonfus (right honora-
ble) being asked what counsellors he liked best:
answered bookes, for they neither flatter in
securitie, sooth with subtiltie, contend in time
of Controuersie, grudge at Superiours, nor con-
temne Inferiours. To confirme which, (saith Cicero) Oh
pleasant bookes, Oh harmeles bookes, the harbourers of forsa-
ken vertue, and the fosterers of Morall demeanor. These say-
ings (right Honourable) caused me to presume that this sim-
ple Counsellor should be entertained by so worthy a Counsellor.
Whose wisdom is, as the best is, and whose honorable curtesie
matcheth the excellent type of authoritie, wherein if I should
strive to say what it doth excell, I should exceed the compasse of
my slender capacitie, and so carrie a burden heavier then I am
aware off, and in coueting unworthie praise, condemne mine
owne disabilitie. But (right Honourable) hauing poysed the
perfection of that my penne cannot reach too, and remembring
your honorable acceptance of my rough cast conceit of HELL,
unloading a complaint, and loading your eares with manie fri-
uolous phrases, wherein with Alexander, you preferred good
will before good wit, and thought not how it was but what it
was: I knew that what I brought were it the deformitie of a
beast should be embraced as the best. And though Apes haue
no reason yet your Honour I know woulde supplie that want
by saying: It is a Beast.

Your Honours in all humilitie most
affectionate, W.R.

The English Ape, the Italian imitation, the footesteppes of Fraunce.

Malis clandestina, pessima.



Whose capacitie hath caught things (almost impossible for human reason to reach) whose wit hath wonne the perfection of excellent enterprizes, and whose braines haue bene busied about the haughtiest attempts, may scarce compasse to contriue the subtle

The best capacities may be sufficiently busied to beat but the path of secrete mischiefs.

secrecie of this impugnantie: which, so resisteth the proper operation of natures decre: that it blindeth it selfe with the hidden humors of vnknowne enormities. How may it then be, that he whose weakenes (euery way wanteth the perseverance of such importance) shoulde naturally apply his pen, to portray the right & formall proportion of so strange an Ape? Except in this, that things of theselues composed prodigious, can hardly by the same course be brought from their pristinate shape and former frame. Rightly then may it be regarded, that reason may soone erect a thing, which yeldeth of it selfe no reasonable conformitie, but rather a preposterous enormitie. To what iudgement may I then appeale the indifferencie of my intent? If to the generall sort, (without an exception) the dulnes of their silence hath already condemned me. If to some in particular (whose qualitie containeth a iudiciall voyce) I trust I shall neither (with the *Persean* dogs) haue my legs broken for barking before I espye a thiefe, nor my indeuors infringed by the stingleffe tongues of the serpent *Phisa*, whose will is good to hurt (though they want teeth to bite) Relying my selfe then vpon the chalenged choise of my friendly Interpreters, I must take a little leaue of my Countrymen (who for the most part haue trauailed to *Affricke*, to taste of the tree *Lotos* (thereby as strangers to forget their owne Country) to tell them what scornfull conceites, Nations of forreine condition harbour in the entrayles of their heart. What

Things prodigious pre-serue one vniformity.

The partiall & rash iudgement of grosse and feeble capacities. There needes no reprehension causelesse where the enormitie is well knowne. The simple barke but byte not.

Lotos a tree in *Affrica* who so tasteth thereof forgetteth his own country.

Strangers de-
ride our
strangenes a-
middest their
dalliance.
Englands imi-
tation scorn-
fully mocked
of them who
they endeavor
to follow.
An English
man Italia-
nate.

Forrainers des-
pise the hate
of our dom-
esticall mil-
laries.
The Ape kil-
leth her yong
ones with cul-
ling them.

The apparance
and euident
propertie of
his secrete
mischief.
Plinie writeth
that a Bull
bound to a
figge tree is
deprived of
his strength.
The prodigi-
ous obliuion
of England
forgetting
their Coun-
trie for which
euery man is
borne.

scorching insamie their tongues (with pleasaunt laughter) whisper in the vineyards of *Venus*: when (as sacrificing Priestes) they thither repaire to performe the rites of their auncient customes: To adorne their Idolatrie with their perelesse perfumes of their countrey condition, with the golden genimes of their vsuall ioyes, with the fine fatnesse of their fleshly desires. When their mindes are tickled with these dayntie deuises, their tongues vnrippe the secrete closure of their hollowe heates. Then, tell they forth the Englishmans endeavor: Then sound they forth the trumpe of defame to giue an Alarum of our assaulted securitie. Some terme him then, an English Italian: Other some an Italian Englishman. Some harpe vpon the cuuning conuey of his imitation in inward disposition, and externall habite, in- uenting then to follow the footesteps of other Nations. A se- cond displaies the hatred of his harmefull heart: that (growing in *Odiu* with his natie soyle) he seekes some other line wherby he may direct the course of his life. Thus (imitating the Ape) the Englishman killeth his owne with culling, and prefers the corruption of a foraine Nation, be- fore the perfection of his owne profession. This secrete mis- chiefe (seeming but a stemme) in time intenderh to proue a sturdie stalke. This stalke adorne with the beautie of such painted blossomes (which Art hath graft: not Nature ioyung) shall be found (in effect) as the figge tree, which is said to deprive a Bull (being thereunto bound) of his natu- rall strength. Howe hatefull will it hereafter seme to our selues, when the bowels of that place which brought vs forth, our Countrey that nourish vs (for which euery mē- ber is borne to die) expecting helpe at our hands our con- dition then to be so altered, our manners transformed, our estates so estranged, and our duties so disguised with the spotted imitation of other Nations, that we shal cleane for- gette to temper the proffered time, with the naturall bene- fite of our owne common good. Then, may we mocke at our owne manners, and stand amazed at the difference of our former demeanors. Such is the contemptuous condition
of

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of these Imitators: that there is not any vice particularly noted in any Country, but y^e Englishman will be therein as exquisite, as if he had Nature at commaunde for euery enormity. If it be in *Crete*, he can lye, if in *Italy*, flatter, if in *Fraunce*, boast, if in *Scotland* cloake the treachery of pretended treason, which hauing gathered, and fraught himselfe full of this wealthy treasure: He louingly bringeth his merchandize into his native Country, and there storgeth with instruction the false affectors of this tedious trash.

Hence cometh it to passe that our Englishmen blinded (with an *Italian* disguise) & disfiguring themselves (with euery French fashion) corrupt their naturall manners, (by their climate created perfect) with the p^eu^rish p^else of euery Peacocks plume, (and lyke as *Aspes Dawe*) bedecke them selues with others deformity. This continuall strife to frame a vniiformity of inwarde condition to externall habite breedeth such intollerable inconuenience: that w^e see rather the men, which nature hath marked for a prodigious spectacle of her contrary opinions, then a people, where polittique proceedings, and peaceable gouernement swayeth with lawe, and equitie. Looke we a whyle into the manners of Heathen men: into the disposition of Infidels, whose rudnesse might priuiledge such barbarous besottednesse, and whose wit (grosely composed) yeldeth not the perseuerance of euery ill, and whose sensuall appetite dulleth the conceite of decerning of euery secrete mischiefe. Where we shall finde such an hatred of incest, such a loue of temperance, such a despising of delicacies and such a contending of moderation in manners that they may rather see the cheefe cherishers of vertue, then men ignorant of theyr sauing health: *Apuleius* writeth in hys second booke intituled *Florida*, that one *Hippias* a Philosopher (maruelous temperate in hys lyfe) came vnto the triumphs of *Olympus* (a place of great estate and therefore fit for sumptuous shewe of rich attyre, and gorgeous apparel) his clothing (being by profession a Philosopher) of his owne making: adding, that glory consisted in the vertues of

The cunning conceit of an Englishman in framing himselfe to the forme of all fashions.

The Englishman deckes himselfe with euery ones deformitie,

Heathen men righteously abhorre that which Christians vainely embrace.

The temperate and ciuill disposition of *Hippias* a heathen Philosopher,

The glory of
vertue consisteth
in the
mind.

Infidels des-
lighting in
blood may
reachevstem-
perance.

They abhor-
red pride pu-
nished it with
banishment.

The reuerent
conceit of
their faigned
gods.

They adorned
their images
with golde
refrayning to
weare it them-
selues.

They aduan-
ced their ig-
norant Idols
before any o-
the priuate
pride.

How odious
may it seeme
that peace
dwelleth
with strife,
honny with
gall, and poy-
son with Phi-
sicke.

This strange-
nes is more
prodigious
then the mon-
sters of Egypt.

the mind, not in the gorgeous shew of external pride (chiefly expressed) in the delicate sight of costly attire. Touching which *Pompanius Mela* a notable antiquarye wytyng amongst many things of the regiment of the great *Chaam* speaketh of certaine Infidels giuen to the bloudy exercise of warre, and greedily lead with an intent of all ignomeous endeouours, that whatsoeuer he was, that amongst them ordered his estate, aboue the abilitie of his calling, should (as a chiefe offendor) be reputed an exile from his natieue home, and euer be recounted ignoble, both he, and the rest of his kindred, and posterity for euer.

Phraortes a King of the East Indies bent to the cruell execution of the sword, gaue (notwithstanding) such reuerence to the sencelesse opinion of their gods, that (hauing plenty and store of golde, and precious stones) he ordained that none should be therewith adorned, but y Images which they did adoze, ascribing it to the honour they ought their gods, & the humility of their own disposition (though otherwise led with an ignorant spirit of sencelesse ceremonies) not vnlike to this were the customes of the *Caffrani*, who carying their Gods called *Colossi* from the temples to their sacrificing altars vsed to gather all the Jewels belonging to their noble men and women, and therewith to decke the deceitfull bodies of their honored Images, debasing themselves, and extolling the ignorance of their Idols.

If those men (ledde with an ignorant spirite of deceite) could deterne the vnspeakeable mischeefes, the intollerable inconueniences, and the most hidden hurt helde in security, that couertly cloketh it self in a flourishing common wealth: and by their harmes arme themselves to resist such wretchednes. How odious may it then seeme vnto vs which inhabit y heauenly tabernacle, sleepe safely vnder the palmes of peace, and inioy a land flowing with milke and honny, that such wædes (of purpose sown in the land) should thorow selfe will choke the fruitfull sappe of other wholesome hearbs. Let vs but a while looke into the conditiõ of such, as thus alternate the course of their country, alienate the man-
ners

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ners of our men, and transeforme themselves into shapes, more strange then any monster naturally bred in Egypt.

Discover their conditions, and you shall find them such as abhorre nature, and her diuine creation, & seek by some newe found arte to *Italianate* the course of their new ledde life. These *Machauillians*, studious in their destruction, & men seeking snares to entrappe the health of their owne soules) vndermine by pollicy, practise couerly, cloke cunningly, and willingly would confounde all quickly: But that wisdom e spieeth & yet dissembleth, Justice decernes, and yet defers, till further prooue bring these newe founde people to behold a massacre of their decyphred purposes, and discouery of their hoped entent.

But setting this aside, (and tying glasses at their girdles to behold their owne deformity) when their often gazing expecteth some shew of beauty, giue me leaue to aske where our English men first learned their *Choyce* of *Change*, in what Country they haue euer behelde the phantastical fashions vsed, and their own inuentions neglected. If in *Italy*: I aunswere that albeit they are caried away with a vision of vanity, with an externall shewe of glory, yet doe they continually keepe one stay of state, neither transforming their maners nor altering their demeanors. There external habite continually kepeth one forme, contemning others as folly, and preferring their owne as infallible. If we say in *France*, our selues are witnesses to the contrary, hauing borrowed of them for falling, leasse they should preuent vs of our intended purpose. View we the Estate of all Christendome, and we shall neuer see the blessed stay of peace to be the author of dissention, A gouernment for pollicy to be wondered at, for changeable affection to be laughed at, and a people trayned in all vertuous liuing, & godly conuersation, in all heauenly happines & celestiall knowledge to exceed in vice, to practise vnciuil conuersation, & to leade themselves (of purpose) into the darke some pit, & lothed lake of bitter & ignominious ignorance, enfeebled with folly & losing the natural strength of virtue.

A newe creation made by English men. Studious in secrete mischief.

The pollicy of wisdom and the variances of iustice.

They gaze in their owne deformity taking a pride to behold the same.

Italy abhorreth euery fashion but his owne inuention, and scorneth to imitate the folly of other men. We borrow fashions of France leasse they preuent vs of folly. The happines of the gouernment contrary to the disposition of the gouerned.

Vertue loseth her naturall strength, by those peremptory practises.

The Gothes
notable belli-
gods that
sometimes in-
habited Den-
marke.

The aptnes of
England to
learne the e-
normities of
vice.

The great E-
picurisme of
Heliogabalus
It was told
him he should
die a violent
death.

A fore runner
of our estate,
Cleopatra the
great Epicure
in fauor with
Anthony.
The pearle
was esteemed
in valuc
50000.l. of our
English mony.

The pride of
our time ex-
ceedeth the
pompous
shew of any
Nation.
The aspiring
of ambition.

Princes are as
Gods.

The rudenes of the ignorant, and Bellygodded Gothes that sometimes inhabited these parts of Christendom hath so stuffed England with their *Epicurisme*, and so replenished it with carelesse cogitations, declining from the proper estate of their natural good that it may be thought that England (in carying the right proportion of vice, and in imitating the infamous examples of passed times) hath brought more awaie, and pondered better of their neighbours newes, then any corner of all Christendom, besides. That monstrous Epicure *Heliogabalus*, that prepared riuers of rosewater to bath his carren Carkase to strangle himselfe, ropes of silke and to cast himselfe on (when his enimies should pursue him) boarded floures of beaten gold, who wished his throat so long as a Cranes, therby to take the large pleasure of his delicate vyands may well be termed a forerunner of our carelesse estate.

Cleopatra, the Egyptian Epicure, the verie miraculous monster of all her sexe, dissolved in vineger a pearle of inestimable price, and marueilous great account, and in glorious pride of her ambitious thought did cate the same. And although her life were strange, and her death worthy to be noted, yet liues she still, and hath left in England some faithfull followers of that peerelesse profession. So excellent may our countymen be counted in this imitation: so learned in these lawlesse exercises (though not altogether in quantity yet answerable in quality) that neither the baine desires of *Mydas* (whose owne wishes confounded his happinesse) the incomparable riches of *Cressus*, (that contemner of *Solon*) Nor yet the mighty pompe of proude *Darius* (exceeding in number, & excelling in costly prouision) can match the ambition of many english minds who feare not to heape vp hilles (with the gyants) to reach into the secrete of the King of Kings, (much lesse doe they then spare to pry into that, which is naxer their viewe) though in effect ought to bee as farre from their reaching thoughts the one a Maiestie celestiaall, the other (by nature earthly) created as God. And some of them (though base by
the

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the appointment of Fortune) yet are so puffed with the ex-
 cesse of a proude and disdainfull mind, that preferring the
 prodigall humoz of their swelling hearts, befoze the mode-
 rate reason of humility, excell the better sort in the insolent
 cogitation of their climbing desires, Of which sort was
 one *Clodius* sonne to *Aesopus* a plaier in tragedies whose
Epicurisme so excellled the rest of his time (of the same pro-
 fession) that hee would giue vnto his friends that supped
 with him pearls relented in vineger to eate, which noted in
 him a pride beyond measure, and arrogancie not to be com-
 prehended in the submissiue estate of a subiect.

Haue we not now amongst vs in England, whose calling
 is far inferior to their inordinate liuing, to their sumptuous
 shew in attire, to their prodigality in banquets, and
 to the proude aduancement of their lowe estate: that take
 vpon them that, which the Prince for modest temperance
 will refraine: Haue we not such amongst vs whose attire
 rather shew them to be *Monarchs* then meane men, Kings
 then subiects, whose minds are neither suppressed with the
 loyalty of their duety, nor with the modest regarde of their
 meane estate. Haue we not many a *Clodius* that spendeth
 that vainly and vilely, which might serue (in time of neede)
 to pleasure their Prince, profite their Country, and gene-
 rally doe good to the whole estate: And so farre are they
 therein settled, so firmly fixed, that it is not onely impossi-
 ble to frame any temperance in their inordinate desires but
 moreouer beyond the compass of skill to extirpe the least of
 these enormities, which they nourish in their bosomes. And
 so basely doe they esteeme of those which refraine to follow
 their maners, to be trained in their steps, that it is a comon
 saying amongst them, *Aut hybe, aut abi*, Either doe as we
 do or be gone, Excell as we exceed, or else refraine to keepe
 vs company. Oliues are not planted amongst Oakes, figs
 in valleies amongst Shrubbs, Roses amongst weeds, nor
 Vineyards amongst prickling thornes, neither are men of
 bettuous disposition to accompany the mainetainers of
 vice. The *Alceand* safety fed by the Lion, nor the Lambe

The extreame
 folly of inso-
 lent pride in
 the baser sort
 of people, and
 men of small
 lest desert.
Clodius the
 sonne to a
 plaier in tra-
 gedies a nota-
 ble Epicure.

He gaue
 pearls relented
 to those
 which supped
 with him.
 Some private
 of new condi-
 tion exceede
 the Prince in
 many things
 in despite o
 temperance.
 The discom-
 moditie of
 such an inferi-
 or condition.
 They despise
 such as follow
 not their steps
 neither will
 be partakers of
 their prodigi-
 ous exceeding.
 These men are
 not company
 fit for the bet-
 ter sort, but as
 shrubs grow
 eth in lowe
 valleies a-
 mongst figge
 trees

Who ioyne
two such
discords
is the
author of
discon-
tention.

21- The intricate
consideration
of this strange
condition.

The monster
Hiena a beast
in Egypt
whose origi-
nall is vn-
known to any.

Medusae or
Gorgon the
head of the
monster that
Persey slewe.

The cruelty
of Hiena.
Men seeming
to be inchan-
ted.

An insolent
contempt,

The markes
of the whore
of Babylon.

One that
boasted of rob-
bing the Tem-
ple of Diana.
miserably pun-
ished.

by the Wolfe, simplicity must not inhabite with subtilty,
nor innocency, with rauenous cruelty. For so loth some se-
meth the one to the other, that who so ioyneeth herein a hope
of concord, is the author of an irrevocable discord. It were
able to confound a wit well experienced in matters of im-
portant graverie to gather the cause, (without any error)
of this secrete contempt borne, bred, and fostered amongst
most part of our Englishmen. The first originall thereof is
no lesse straunge, then the creation of the beast *Hiena*, va-
knowne to our best naturall *Philosophers*, and vnto *Pliny*
himselfe where she breedeth, sauing this that her skinned in
externall shewe being verie faire, and her head most terri-
ble to sight, (like the head of *Medusae* that transformed the
beholders to a stone) shee would turne her face to a hedge
and hyding the fearefulness of her head, with her faire skin
intice other beasts about her, when (according to her rauen-
ous nature) she satisfieth the insatiate cruelty of her ty-
rannous stomacke. In like manner these enchanted sort of
people (the original of whose condition may rather be won-
dered at then expressed.) Esteeme their superiours because
they are aboue them, their equals, because their insolency
brooketh no equality, and their inferiours, because their
weighty mindes ptesseeth them lower then their estate of it
selfe doth debase them. So that they appeare now neuer
content (either with what fortune hath lent them) or their
estate holdeth aboue their deserte (according to the newe
found name, wherein a generall price is taken) (*Male-
contents*.) Such a preposterous condition to boast of, and
so haue a marke to brag of, as those that caried the tytles
of the *Babylonian* Trumpet written in their foreheades.
Or hee that robbed the temple of *Diana* and came into
Thessaly to boast thereof, where without any regarde of
commiseration, or pitifull mercy, hee was taken, and rae-
ked in yrons, with the unconquered force of wilde horses;
(as well deserued the report of his haynous offence.)

Would we not deeme him mad that hauing (of purpose)
offended the law to the intent he might be punished, would
come

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come to the Magistrate and boaste of his iniurious actes. How may we otherwaies say of it, when infamie, and eternall reppoche is written in ones forehead (in outward ostentation of vaine glory) he doth present himselfe to the publique viewe of every one, and thereby expresse himselfe to be the man that taketh an especiall pride in the fairnesse and beautifull prospect of his fine feature. These madde contenders, rather then *Malecontents* may serue as glasses for vs to gaze in, to behold the deformitie of the like shape in our selues. When no doubt some *Narcissus* not respecting the perill of the prospecte, will not sticke to fall into daunger to imbrace the same. But ma thinketh that some faine *Eccho* redoubting the foolish sound of some spightfull speaker, beginneth to play with my shadowe, and to display the deformity of their owne substance, because of the diffused course of my interpreted exordium, & (with *Lysippus*) mending *Minervas* eye will (with a chirp) put out their owne eye.

But for that I wil not offer the least cause in any upright minde to make the smallest pause. I will first (to auoide the tediousnesse of every cleare iudgement) expressly declare the first point wherein the English man imitates the condition of an Ape, and so consequently procede to the remnant of my whole discourse. First because the pride of the minde exceeds the power of the bodie, And that secret ambition procédes outwarpe ostentation, I will search the depth of such hollow hearts (and as I may unfold the secrets thereof) making the same manifest to every upright eye.

First ambition (from the beginning) through out all ages, and in every estate, from the mightiest to the meanest, from the greatest to the smallest, from the highest to the lowest, from the head to the foote, hath bin the bitter ouerthrowe both of the one and the other. For as popson dispearst into the veines taking hold of the heart killeth without remoyce: So ambition scattered in a common wealth, and dispearst through the whole bodie thereof, ta-

B 3

king

How vaine a thing it is for men in an eternall pride of vaine glory to boast in their vice.

The pride of folly.

They may rather be termed mad contenders, then *Malecontents*. Some men by gazing to auoide perill do wilfully runne into daunger.

Some make faults in finding faults.

The minde excels the bodie therefore the pride of the minde is worse then the pride of body.

The daunger of pride and ambition. Ambition like vnto strong poyson.

*The first point
English man
in Ape-like*

king holde of the cheefe member, destroyeth the whole bodie, and killeth (without care) the fatall life thereof.

Climbing
minde would
reach to hea-
uen, and com-
passe impossi-
bilitie.

The first fall
from heauen
was through
Pride.
Some of their
curst seede
from the be-
ginning sown
in England.

Plato called
the diuine
philosopher
was notwith-
standing re-
proued of
Dyon for his
pride.

The strange
Metamorpho-
sis of Damo-
cles by reason
of pride.

The court of
princes is the
nource of
vertue.

Those climbing mindes whose armes would reach to heauen and whose thoughts are stretched to the starres, are these men that like poison dispearse themselves in veins of the common wealth, & faigne couet to desire that which they cannot aspire. The first fall from heauen was through pride and ambition whose busie hands hauing sown their seedes in England to sprout & spread amongst the whole someest hearbs; and sweetest flowers keepe vs from that place, from whence they fell for there intollerable pride. Oh ambition the nource of mischæfe, the fosterer of byle dissention: The ruine of cities, the ouerthrow of common wealthes, the disturber of all estates, and the finall confusion of al peaceable gouernements.

Plato the Philosopher wondred at for wisdom, and admired for his doctrine, in so much that he was called *Diuinus ille Philosophus*, notwithstanding of the wisest was as much reiected for his pride, and ambition. In so much that Dyon meeting him at a triumph wherein was vsed the exercise tylt and turney, and beholding the courageous stomacke of the fierce palfrayes, soming on their stamping bits, sayde vnto him, Plato thou wouldest haue made a notable horse, thereby noting the pride of his disdainfull mynde. *Damocles* that was wonte to giue his minde so studiously to philosophie, that his maide was sayd to put meate in his mouth, (for that he would spare not so much time as to feed his owne weakned body.) Notwithstanding hauing a while liued in the poyntous court of *Dionysius* became so proude, that whereas before hee would not eate for the studious loue he bare vnto philosophie. He nowe would not studie for the vnsatiate desire of pampering with delicacies his forgetfull body.

O strange condition of men, when the courtes of princes, which is the pillar of vertue, the sword to cut vice, the stay of Iustice, and the axe to hewe downe each starr vpper Gemme, should (by the inferiour mindes of some suffered vnder-

The English Ape.

II

underminers) haue made the author of all pryde and ambition. These spyders that conuert so swete a flowre to poison, turne honney to gall, would be shaken from the state-pillers of a Princes dominion, & not be suffered to build their Nests vnder their Noses.

Spyders sucke
poyson where
the Bee taketh
honey.

The pompous pryde of the Persians hath euer bin so plagued that the condition of their estate hath oftentimes bene transformed into the authority of forraygne Rulers. Cræssus whose wealth hath bin wondered at, and whose riches yet remayneth in the mouthes of many. Not giuing care to be guided by the wysedome of Solon, but trusting vnto the vanity of his riches, proudly boasting that, to be the summe of felicity, was amiddest the ambition of his aboundaunte wealth, taken prysoner by Cyrus, when hee confessed no manne to bee happy before his ende, and that vertue consisted not in the aboundaunce of ryches, but in adorning the mynde with precious wysedome.

The pride of
the Persians
plagued by
transforming
their gouerne-
ment into for-
raine States.

Cræssus e-
steemed his
riches the
summe of fe-
licitie.

The mockery of Mydas cannot out of mynde, whose pryde, climbing about any mortall wishe (or regarde gouerned by wysedome) was choaked with the pryde of his owne desires, and ledde to a Massacre, whereas his folly had pretended the Instrument of his owne death. Haue we not many a Mydas, that ledde with an ambitious desire of superiority) desireth that which may destroye him selfe coueteth to clymbe Heauen, when the Cloudes conspire to ruine his ouerthrowe. Is there not (nay can there be without such) as would guide with Phaëton, (though they see the peremptory estate of present destruction before their carelesse eyes (that would sayne rule, that which besemeth them not to gouerne) raigne where raine conspireth (in Justice) to drowne their desires? Would epyther such were not, or such might bee abridged of their requests before they desire to rule.

The foolish
ambition of
Mydas in wi-
shing that all
that he toucht
might be turn-
ed into gold.

Phaeton in
ambitio coue-
ted to guide
the Chariot of
the Sunne
with folly ou-
uerthrew him
and his pride.

Princes haue long reaches, and (with all) eyes at their fingers endes to looke into those Climbers, and with the pollicie of their deuine wysedome, (sent from their first institutor) will suffer till such shall be eye wit-
nesses

The sacred
iudgement, &
sparkling sight
of a Prince.

nesses of their owne blinded disposition & beholders (with clearenes) the deformity of their aspiring minds.

Dionisius his
pride exceed-
ed the type
of a king be-
cause he exal-
ted himselfe
aboue God.

The daunger-
ous cure of a
Kingdome.

A sodaine
feare causeth
an vnexpected
remorse.

Prometheus
hanged a-
gainst the Sun
for stealing
fire from hea-
uen.

Deriding spi-
rites esteeme
Poetry folly,
where it mo-
rally expres-
seth the dan-
ger of euery
vice.

Theban Dyr-
ce for his am-
bition turned
to a fish by
Diana.

Dyonisius, whose pride exceeded the rest of his tyme, (though endued with the sacred Type of a king,) vizeg-
rent vnto God himselfe) was so swollen with the abundāce
and superfluous surfet of ambition: that (in his Throne, ad-
uancing himselfe, aboue the immortall Deity, & attribu-
ting the religious nature of his estate to his owne desert,
as one able to susteine the precious weight of immortality) had
sodainly in visiō appearing ouer his head a sharpe two
edged sword, the point hanging downeward to his Dia-
deme, fixed by the slender hold of a haire, whereunto was
annexed an Angell ready to cut the same, and to put *Dyo-
nisius* into the fearefull cogitation of his present estate,
who espying the daunger thereof sodainely starting from
his Chaire confessed his estate to bee as a God yet gover-
ned, and guided by the imperiall Diademe of the King of
Kings, whose Maiesty is (matchlesse) without equality, or
beyond the compasse of humaine capacity.

Well may that be weighed of *Prometheus* though (bor-
rowed from the fictions of former heathnish people) whose
proude ambition extending beyond the compasse of his
then estate was rewarded with the Justice of a miserable
end: for presuming to steale fire from heauen he was han-
ged against the sunne with his eies opposite to the same, &
a *Vulture* continually gnawing his lyuer.

Well may this *Paradoxe* serue in an vpright, and iu-
diciall minde, (that corrupteth not with a deryding
spirite the meaning of suche morall vertue) to admonishe
those priuy spyers that secretely search into Princes mat-
ters, and presume to gaze into that which (with the
Wolfe) by looking into the Lyons denne may cost him his
skinne.

Dyrce of *Thebes* for pulling downe the Lawrell, which
Diana consecrated to virginity, and for mumbling vnre-
uerent words against his maiesty, to reward her presump-
tion, & to charme the proude tongue that vttered her am-
bitious

beautie (had it not bene corrupted with ambition) might haue pleaded in her behalfe (if it had not seemed so faultful to the Goddess.)

This secret lurker like the poyson of *Aspis*, this open Sepulchre to swallow mens soules, this pretended mischiefe vnpreuented, those deadly Seedes sowne in the flourishing fieldes of England, (to bring cockle amongst Corne, Thistles amongst Figges, and Thornes amongst Grapes.) Buildeth his bowers euen in the bosome of Israell, in the strætes of Bethlehem, and in the iudgement of Jewry, the place appointed holy, the native seate of our Sautour, and the cherisher of well instructed soules.

For as the monster *Cacophebia* (breeding by the side of the swete fountayne *Nilus*) depriueth a man of his lyfe at the first vewe: So doo these secreete monsters, that roare with out tongues, conspire without heartes, climbe vnseene, and whisper vnhearde, (leading their liues in elete places, and choosing their habitations in the perfectest pathes) depriue their abbettors both of life, and soule: Life, as touching the state of their mortalitie: Soule, to bring a deadly hazarde of that which hath bene gloriously created immortal.

Wherein doth the Englishman (Ape like) decketh himselfe with the deformed qualitie of euery foraine refuge, when thinking with theyr counterfayte coullours to paynte hys face, and to make it seeme fayre in externall shewes to deceaue the sight sighte of the blynde, and ignorant, hee killeth himselfe with the poysoned iuyce of their blacke, and venemous *Ebulum*. Such is the nature of ambition, that who so borroweth the same, from a straunger, or by corruption of manners, permits it properly to creepe into his heart, he ransometh his life with death, and ransometh the liberty of his owne soule, by the tyranny of his proude and ambitious thought. Howe sencelesse is he then that climbeth to fall, casteth a stone against harde walles to rebound vpon hys owne heade, & slaughters him selfe with his owne sworde, and desireth that whose subtile successe

C

worketh

Ambition lurketh secretly like the poyson of *Aspes*. England for Israell, London for Bethlem, Jewrie the politticall seate of iudgement.

The monster *Cocoplebis* breedeth in the side of *Nilus* whome when the beeholdeth, is depriued of life. Wherevnto the ambition of some English men may be compared. The English man like an Ape decketh himselfe with euery foraine refuse. *Ebulum* curleuse poison.

Ambition ransacketh the libertie of his owne soule. Ambition climbs to fall.

Ambition gnaweth mens soules like a secret worme.

worketh his owne speedy ouerthrowe.

Humilitie standeth stedfast like a Rock in despite of ambition.

Ambition like a Tyger.

Ambition conuets to hurt before it can hurt. The perfection of England purged from some impurity

Medes sowed by some skilless Gardener.

Like as the raging tempest of the swelling Sea, doth deuoure the bankes of earth, by often beating on the wa-
sting shore: so doth ambition (like a gnawing worme) se-
cretly conspyre ruine, and ouerthrow. Rockes stand and
are rockes, rades pearish with euery blast of winde. And
though the Cedar be shaken, yet it falleth not. Though
humilitie bende, yet it breakes not. Humilitie standeth like
a watch towre to arme the soule against priuie conspira-
cies, secret underminings, and alarumes of falshood: un-
der the pretence of golden flattery. Where subtiltie slee-
peth, humilitie watcheth: where ambition builts, humilitie un-
dermines: where pride insolently contends, humilitie lo-
uingly endes. Humilitie (with the *Pellican*) cherisheth her
owne with the dearest blood. Ambition (with the *Tyger*)
killeth what it breedeth, and with the *Uyper* gnaweth the
bowelles of his first originall.

These inchaunted charmes, these greedy harmes, that
would deuoure before their vntimely birth doth bring them
teeth, that would teare before their tuskes are sharp. I won-
der not at all from whence they first suckt their poisoned
sappe. England (whose perfection hath bene of late puri-
fied, by the meanes of a cunning *Minorelle*, and the met-
tall purged, from the *Dossie* dross that had almost over-
growne the fertilitie of that pleasant soyle) doth not natu-
rally afforde, the straungenes of these strange confusions,
whose perfection (like a celestiaall Lampe) doth illustrate
all Chriistendome. Whose beames borrowed, from the sa-
uing Sonne of our eternall God, doth dazle the eyes, and
astonish the heartes of the beholders. But that some skil-
lesse (or rather wilfull) Gardener hath gathered plants from
some foraine plots, and rashly set the same to sprout in the
soyle of *Thessaly Tempe*. The slips whereof are slip into
the hearts of many hollow, and empty vessels, wherein is
neither containd the seat of vertue, nor yet the smallest
sparke of that light that kindleth all faithfull, and loyall
heartes. Hence cometh it that the manifest mischæses, and
published impietie of other Countries is dispersed in the
flouri-

flourishing field of our English happines. Herein (Ape like) both the English man imitate the disordered deuises of forraine enornities, and follow the footesteps of euery beaten path, though the indirectnes of the way (together with the vnknown successe of other secret snares) bring them to an vnexpected confusion.

In these disordered deuises the Englishman imitates the condition of an Ape borrowed from other countries.

The next imitation in our English vse, is in externall shewe of pride, in so much that no outward corruption to maculate the perfection of manners is vsed any where, but it is taken vp for a singular conceit & practised for a pearelesse puritie: so far that neither his education is accounted excellent, his parentage from any high descent except he be estranged in the disguise of some newe found foraine, in the frame of some fine fashion, masking (with the Apes of Egypt) in the golden habite of some vnknown condition. Mistake not my meaning, neyther misconstrue the intent of my inuention: for it is not any part of my minde, to disallowe the commendable quality, and the excelling ornament of strange languages, or to find fault with the industrious practise to obtayne any forraine cunning, *Mechannically* vsed a vertuous Art morally professed. Then should I pull downe that which I see to builde, and under pretence of suppressing vanity extirpe the props and pillars of vertue, and in shewe to extinguish the light of euery corrupt condition, take away that comfortable oyle that by his precious nature lighteth the lampe of vertue, blazeth the perfection of pure endeuors, and kindleth the small sparkes of noble, and vertuous thoughts.

The next imitation.

A preposterous conceit of a new kinde of education.

The commendable qualitie of languages.

To disallowe languages were to maintaine vice.

For how is vertue maintained but by the swæte comfort of knowledge, by the nourishing sappe of experience, and from whence both that worthy spring cherish and feede his christall streames, but from the flowing head of sundry, and seuerall languages, whose copious phrases, and whose encreasing sinceritie of picked sentences, disperse it selfe into the vnderstanding of the diligent regards. This is not the flower from whence this festring popson is taken, but from the syringing webe of externall spotted pride.

Knowledge is the chiefe maintayner vertue.

Maintainers
of pride for e-
uer punished.

Heathen men
abhorre that
pompous
pride which
we honour.

The pride of
Darius a Mo-
narch of Per-
sea,

He was slayne
by two of his
chiefe Coun-
sellors.

Sardanapalus
his monstrous
effeminacie in
wearing the
habite of a
woman.

One crime
deserueth one
punishment
without re-
spect of the
person

Compare wee the generall nature of passed times with our owne present estate, wherein wee shall finde an infallible punishment of the maintayners of pompous pride. How glorious was the estate of our forefathers in the first creation before they knew their owne nakednes, which diuinity God did adorne them as with a sacred habyte of his owne fashioning. But now neither is the glory of that holy intenc remembred, nor the content of former examples followed.

The brutish nature of heathen men, whose God was an Idoll, and whose mindes neuer reached with any thought the secrete nature of heauen, haue euer hated that pompous pride which we honour. And nothing hath euer seemed more odious vnto them, then excelle either in Banquets, in Bellychere, or in decking their mortall Carcasses with precious ornaments of vnspeakeable pride. Was not the pride of Darius (though a Monarch) and therefore priuiledged aboue meane men, the very first steppe to his own utter confusion? For when his glittering army, shining with golde, his barbed horses plated with golde, and Chariot, his Chariot shining with Saphires of inestimable price was brought before the scattered company of his enemy Alexander, he was ouerthrowne, and all his army slaine, himselfe at last murdered by two of his chiefe counsellors.

Sardanapalus another of the same sect, and a Monarch of the same regiment, was deposed by Arbactus in his effeminate attyre transforming his shape from a man to a woman, and afterwards beholding the deformity of his then estate by disguising himselfe with the attyre of a woman, sacrificed himselfe and it, burning his pride to the consuming dust of Ashes. If these Monarchs, whose authority might dispense with the smallnes of some slender fault be thus punished, if these pillars of a state, be tozne and committed to the fire, what shall the meane sort, the weaker proppes be done with: No doubt the impartiall wisdom of both their Judges doth determine for one crime, one punishment, for one fault, one fauour, neither respecting the person, nor the trust of authority.

That

That Partiall myrcour of all prowesse, and warrellike
affaires, Alexander the great, the pillar of that state and
the Trophée of Macedon, where in his pride he adorned
himselfe with the garment, and Ephod of the Priest of Iu-
piter, esteeming himselfe in power to bee his owne naturall
sonne: proceeded so farre in his Priestlike Royalty, that be-
ing reprehended of Clytus his deare friend and Counsell-
our, for that his extraordinary aduancement stretched be-
yonde the authority of his Kingly gouernement not being
thereunto elected, his pride no longer permitting that sup-
posed taunt, sodainely murdered his faithfull Clytus with
the bloody thirst of his unsheathed sword. Yet at the length
considering the same so loathed the detested manner of his
former fact, that he would in reuenge of himselfe (had he not
bene staied) most unnaturally killed himselfe, and spilled his
owne blood, being a Monarch that hath left a remembrance
of valor to all posterities to whom both hyneally from him-
selfe, and to others both eares and eyes, the report and sight
of his prowesse hath bene uttered.

Alexander
the Trophée
of Macedon
committed
murder in the
Priestlike at-
tire of Iupiter.

He killed his
friend Clytus.

He afterward
would haue
slaine himselfe.

This famous and excellent Prince (whose noblenes al-
most what Region hath not felt) was so besotted with the
sensuall deceit of maintaining his present pride that forget-
ting of him selfe, he went beyonde the Diuiniticall limits of
his Princely heart.

The Care of Kingdomes whose superiour authority e-
uery inferiour capacity, and estate (maintained by a submit-
tue condition) cannot coniecture, hath no greater an enemy
then this subtile snare of pride which Sathan layeth as a
beautyfull bayte, and entrapping engine, by glosing deceipts
to deceiue mens soules. Not vnlike to a monster in Egypt,
who hauing one foote by nature framed like a Ducke, and
the other like a Dragon, vled to the water the sayre dissimu-
lation of the one, that he might the better satisfie the greedy
disposition of the other. This sayre offence therefore (deuised
by that enemy to humaine soules) is beautyfull to deceaue,
and greedy to bereaue colouring with the Crocodile vnder
entpying teares the tyranny of his damnable effect, & sing-

Pride is the
subuersion of
Kingdomes.

Pride is laide
by Sathan as a
beautiful bayt
to deceiue
mens soules.

ing with the Syrens sweet songs to couer and cloke the false-
hood of an irremocable mischief. Be wise therefore with V-
lises to shun those intycing suares, and foresce with prou-
dence the pernicious deceit of this cunning Crocodyllisme.

The fruites of
pride.

Babylon de-
stroyed thro-
ugh pride.

For what kingdome hath former ages wherof we are
eare witnessers (though not eye beholders) left a memorypall
for example sake vnto our forgetfull mindes, by confusion
brought to extirpation, or ruine, but the same hath bene
wrought by proude and ambitious gouernement. Babylon
a place sometimes blessed (thorow pride, & by reason of their
ambitious thoughts) was so viterly left wast & voyde of all
famous and sumptuous building, that were before the
walles were wondered at for strength and fortitude.
Nowe not one stone commendes anothers strength, being
knit in vnitie, but all decayed, and scattered lye in heapes.

The fall of
Syracusa a fa-
mous Citie
through pride

Syracusa a part of that famous Isle Cicilia: a City won-
dered at for beauty, pompe, and sumptuous shoue in build-
ing, whose scituation was such, that the Sunne all day
did shine vpon the same, and in the middest the Moone did
perle her light, thorow pride did fall, and in the night of
their brauery v unexpected of the inhabitants were made a
slaughtered pray vnto the barbarous enemy. Demosthenes
that worthy Grecian Orator and the lampe of Athens tho-
row out all the course of his Orations which hee made be-
fore their learned assemblies, and graue audyence, for ad-
monition aboue all did vse this chiefe perswasion: Citizens
beware of pride, a worme whose biting breedeth death, yet is
not felt before death.

The glory of
Athens eclips-
ed through
Pride.

Democritus
laughed at
mens pride.

And looth to saye Athens had neuer Eclipsed her shining
gloze, perfected wth morall stude of vertue bright
with wisdom, and knowledge, and continuing his
light with a lasting nourishment of learning had it not
bene by reason of this vyle and darkesome pride, darke-
some (I tearme it) for that it cloudes mens thoughts,
that as they woulde they cannot see their owne deformity.

Democritus continually laughing at the fickle dispo-
sition of mens folly, derided nothing moze then their pride.

as the chiefest marke of their vanity & the lyne wherby they direct the course of their godlesse life. Againe, Heraclitus whose contrary disposition of weeping bewrayed a wayling of mens senselesse soules, did vse alone to lay his body downe, and on the earth would thus bewayle their state. Oh Earth whose senselesse disposition hath more sense then humaine, to thee I will complaine of their folly, and to thee (for that thou best regardest me) will I bewray my very secret thoughts. Whether runne men, thus headlong in their sinne, as though their soules were puffed vp with pride: With pride Earth are mens soules resolved to liue, and thus bewayling of their vanity in teares, hee did expresse the loue of his feruent affection, chiefly exclaiming on their haughty pride.

Heraclitus wept at mens Pride.

Englands imitation of currise base inuention.

Then England blush at thy owne folly, that thy pride (borrowed from euery base inferiour climate, neither gouerned by any religion or vertue, (the chiefest markes to know a perfect soule, immaculate fro' blots of filthy pride) should make thee so brutish, as with Nabuchodonozor, to be transformed to a sauage beast.

The imitation of Nabuchodonozors Pride.

Let neither Venice (whose vanities presents a world of woes): Fraunce, whose pride exceeds the Persian Monarchies, nor any forraigne Nation whatsoever, hewe downe thy flourishing tree, and make thy beauty an habitation of wilde soules, and birdes of the ayre.

The vileness of the Venetians. The Pride of Fraunce.

Well might this pointe be some so large a discourse, as neither the time, nor opportunity of study can vnsoulde. But this I say with Solon, who beholding the people securely lying in all sensuall lust, and greedy appetite: hasted so dainely into this abruption. Death, death, oh death: for euery one must dye. Supposing that Oracion sufficient to talke of naught but death, where he saw nothing lesse then death to be respected.

And notable is that of Phillip of Macedon, who knowing his owne frailty to be such, that security would haue domination of his sinnefull soule, byed one in midst of his banquets, pride, & shewes: to cry to him Phillip

The wisdom of Phillip of Macedon.

Memento

Solons oration contained nothing but a memoriall of death.

Philip, for sensual liuing, was continually put in remembrance of death.

An other sort that practise pride.

Catterpillers cleane aswell to the small twig of the rose, as to the bough of the Ashe.

A new kinde of pride in some women.

The meanest would compare with the highest.

The ouersight of this kinde of pride

Memento mori, remember death, the rude of thy inslity. If Solon thought his Oracion both pitie, and wyse containing nothing but an exclamation of death, being to admonish security to vigilancy, vniwatchfulness to wariness, propigality to temperance, sensuality to simple hospitality. If Philip a Monarche whose memoriall vertues are yet in munde, thought it sufficient continually to be admonished of death. I hope I shall neither seeme frivolous, nor to encur the condemning of Herculis Cuthurnos. If I proceed somewhat farther in this necessary point, more dangerous then any mortall death, because it toucheth the immortalitye of the soule, the most precious parte of mans creation.

There is yet another parte more preposterous then this, and though it seemeth lesse because the practisers are weaker, and therefore the lesse able to withstand the powre of vanity: Yet viewe it and finde it as an vnmoueable Roche in the midst of the Sea, for every passenger to annoyde the fearefull danger thereof. Catterpillers cleane aswell to the tender stalke of the Rose, as to the tough branch of the tall Ashe: Wisse not Adders where byrdes singe: Crooke not Rauens where Doves feede: Roares not the Lyon where the Lambe grazeth on the greene and springing grasse: Euen so in the honorable sect of women (honorable I tearme them because they are the heauenly creatures of God) consisteth in some of them the Leopard like spotted of permanent and blacke vice. And wherein more then in this infectious pride, in disdainning the tapestry of beautifull nature, and clothing themselves with the trumpery of ridiculous arte. In so much that every shrub would be as high as the Cedar, every bramble branch out with the Oke, and every Thistle borrow the leaues of the greene Lawrell. Howe fond and besotted were hee that in his Garden hauing Bay, and Brambles, Palmes, and Thornes, because the beauty of the one cannot match the vnsearcheable vertue of the other: Would finde out some artificiall meane of painting to counterfaice the

The English Ape.

21

the one in beauty comparable to the other. When nature maketh this perfect, excellent, beautifull and maiesticall, that imperfect, vile, deformed, and base in euery pointe.

If the Germane that paynted euery Nation in his naturall forme, (as farre as arte coulde reache) and made the Englyshe naked, because he knew not of what guise to make the chaungeable variety of his attyre: lyued now as sometimes hee did, I imagine that hee would paynte the disguised forme of many of our women with our skynnes, for that (in derision of Nature to scoffe their Creator) they findout artificiall skynnes to couer any accidental blemish on their faces. A derogating fro the hono^r of God, & abrogating impudēt shame to their modest Sexe.

The Germane painter.

If hee liued now, he wold paint out women without skynnes.

It is a wonder more then ordinary to beholde they^r Periwigs of sundry collours, they^r paynting Pottes of perlesse perfumes, they^r Boxes of slobber sauce, the fleaking of they^r faces, they^r strayed modesty, and they^r counterfayte cownesse. In so much that they rather seme Curtyzans of Venyce, then Matrones of Englande, Monsters of Egypt then modest Maydens of Europe, inchaunting Syrens of Syrtes then diligent searchers of vertue, these inchauntments charme away they^r modesty, and entrap fooles in folly: Bewitcheth them selues wth wanton wyles, & besotteth other with these bitter smyles.

The monstrous pride of some women.

The immodestie of some of our English dames.

O that England the Nource of vertue, the wellspring of witte, the Foundation of all godly knowledge, shoulde be choaked with her owne Mylke, drowned with her owne swete Fountaines, & ouerthrowne with the Timber worke of her owne hand, that the purest parte of her perfect climate breathed into these dainety Sexe, in so much that they excell in the purenesse of witte, shoulde deforme them selues wth such prodigious spectacles, & deformed practises whose coates not beseeming the lownesse of many of their estates, shewe them selues to be Apes of Egyt.

Englande which is the Nource of vertue, is choaked with her owne Mylke,

These vnfauor^r toys, these bayting hookes, and these tatching nettes, bled by these fine fyshers, are purpose fashioned to take fooles, who playing at y^e bait of swallowed

The subletie of these vnfauor^r toys.

D

the

The wilfull
blindnesse of
men to come
into these
snares.

The modest
matrons of
Rome refraine
to walke the
cittie streets.

How odious
pride appea-
red vnto the.

The daunger
of a lasciuious
mnde with
the seuer
punishment
thereof.

The immod-
estie of some
women.

Prudent wil-
dome may re-
medie this cli-
ming pride.

A definition
of pride.

the beake: flying with the nett stille themselves with their
owne struing. How straunge is it, and howe prodigious
may it seme, that men contrary to nature (in loue with
shadows) should seeke, by reason of the beautie of euerie
paynted sepulchre to burie them selues alive, and for some
paynted externall shewe, feare not to exchanger their owne
soules. The modest matrones of Rome when they were oc-
casioned to walke the cittie streets, their behauour was
such together with y^e modesty of their attyre, but they were
rather admird at for vertue, then pointed at for vanitie, so
sarre that nothing seemed more odious vnto them, then to
vneouer their faces for euerie glazing eye, counting it a di-
shonor to salute any, excepting her Lord and husband: and
so much did they hate to gad about needlesse matters in-
to the streete, that it was ordayned that euerie one which
knocked at a citizens doore, her husband being not at home,
should lose his right hand. So vile was a lasciuious life
counted amongst them, that it was not onely required in a
Romaine dame to be modestly, but to be such as none should
suspect her honesty. Whence proceeded I pray these gadi-
ding feagaries of our English dames but from their dec-
king with vspeakeable pride: For being colloured with
varietie of vanity, & therefore spotted with shamelesse im-
modesty then daintely treade they the stones of the streete,
and display their Banners throughout their dwelling pla-
ces, to sommon the soules of men to the pearill of Hell.

If wisdom then would a litle looke into this secret
mischiefe, and with prouidence pursue the remedy thereof,
we should then beholde such a vertuous alteration, of
perfect modesty (suppressed by climbing pryde) such uni-
ty of manners, now contayning a disseuering of estates, by
reason of monstrous pryde, that a man may well terme
it a secret dissention in the mindes of many in studying and
struing to excede one another in y^e pompous shew of pride.
In so much that it may be thus very well defined. A secrete
seducer to deadly sin, an enticer to euery enormity, a foster
of proud dissention, the author of malice, the maintainer
of

The English Ape.

23

of adoulttry, the enemy to humanity, the beginner of all mischiefes, and the conclusion of vtter confusion.

The maydes of Athens were sayd with the Snayles to carry their houses on theyr backes, and that for many causes, in respect that it was ordayned none of them should sit into the city, except their feete were bare, and their faces couered, their attyre meruaylous homely, & their haire in stæde of imbrodering, tyed vp with a rude hairelace, and bounde vp in a course cloth: whereby the gravity of their counsellors intended, that least they should seduce with the inticing beauty of their faire blossome, the younge men of Athens, giuing them selues to the vertuous study of philosophy, they should either content them selues in their houses at home, or els bar them from pride in going abroade.

The maides of Athens compared vnto Snayles, because they carried their houses on their backes continually carrying at home.

These faire blossomes will entice mens eyes.

If such orders were taken in England then, (whereas now the streets flocke with lasciuious Dames, the dust raised with many a Peacocks plume) there would be keepers vigilantly watching their owne houses, & instructing them selues in the honest point of godly conuersation: whereas now, euery stage stayres at their folly, & euery gallery doth behold vanity, containing the impurity of their imperfection: these Apish toys borrowed from Italian Curtizanes

Would England were like to Athens.

Mistake me not of purpose, nor condemne me not of malice, I am neither so burcuerent, nor staycall as to condemn all, or to commend none. For as pretious stones in essence all of one nature and nature, haue notwithstanding some, which in pretious estimation excell ocher, so no doubt are there in England, many modest, wise, godly virgines, wyues, & widowes, against whose vertue if I should kick, I might be said to reprehend the brightnes of the sunne for extending his beames, as much on the fruitlesse weeds as on the fruitfull flowers: on the filthy dunghill, as the profitable crop of corne. But as the view of their secret poison causeth me to mislike the one, so the bright shew of shining vertue, in duety compelles me to commend the other. Of which sorte there is one as the Phoenix, endelless in glory, and matchlesse in mortall maiesty: At whose illu-

These Apish toys borrowed from Italy.

The difference of women, some excelling in all vertue.

The Phoenix of the world.

strate

Elizabeth,
that bright
and illustrate
Lampe.

strate Lampe may our foolish virgins borrow oyle, & by her light direct the course of their life, thither where her name is already eternized, to beare a light before the holy lambe: But mighty Iehoua let thy seruant yet liue till shee guide to thy tabernacle, her flock of Israell. Stand still her candlesticke, and lighten all the earth, that when she goes, wee may for company sing Alleluya to thy maiesty.

An exhorting
conclusion.

Now giue me leaue a litle in fewe lines to conclude with an exhortation vnto all estates, and permit mee to say with Byas: Oh men bewitched, whether wander your mindes shut vp in closure of vile vanity, encompassed with ambition, ready to yeelde your soules slaues vnto wretched sinne, whether (I say) as Pilgrims wander you: Feare ye not to fall climbing so high? Shame ye not to sinne when euery one beholdeth your deformity? Is your peruersnes like the Indian collour, neuer to be altered? Is your vile imitation endeleffe? Then is the wrath of God remediable. Let euery one commune with his secret hart, & search the secrets of his inward soule. View euery one the deformity of his owne state, then shall we finde such wilfull blindness, groping in the light as if it were darke, and delighting in darknesse as if it were perfect light. Forsee I say, for shame I say forsee, the daunger of the fiery sword (that sometimes hunge ouer the faire Hierusalem, the city of our God) prepared vnawares to cutte our throates. Oh England, nourced with Mylke, and homney, fedde with Manna: why staruest thou hauing such plenty? or why flyest thou from him which seeketh thee. Gather your wandring flocks together, on the mounts of Olyuet the place of peace, and singe the praise of your euerlasting God, singe Syon, your God is a God of peace in time of peace, a God of warre in time of warre: whether peace or warre, gracious, benigne, and mercifull is hee. Call on him in peace, worship him in warre, and glorifie his name world with out ende.

FINIS.

